

English. That does no particular harm even though it is only one version and runs the risk through publication of becoming "the" version. What is less acceptable is the sourcing of the tradition and the suggestion that the version offered is a peculiarly Otago-Murihiku one. This is not so and neither is the accompanying suggestion that the *Uruao* canoe tradition is in any way confined to Murihiku or Southland, an area in which it has far less currency than in the more northern parts of the Ngaitahu area. Within a tribal rohe as far flung as ours of Ngaitahu one must expect a range of variation in tradition, differences in emphasis and in detail. One also can expect that the essential unity in tribal traditions will be emphasised and the variations relished: that they should be

expressed in the ways of our tupuna to bond the people. That emphasis is not evident here.

More importantly the authors fail to utilise the powerful capacity of Araiteuru tradition to build the cross-tribal kaupapa of the new marae. Wherever Araiteuru traditions occur in southern or northern Maori and in other parts of the Pacific, and particularly in Rarotonga, the role of Araiteuru is that of kaitiaki or protective force. Whether as an atua, a waka, a taniwha or simply as a geographical feature it is consistently protective. In the south where there is no whakapapa from Araiteuru this mauri can be inclusive, a cloak to enfold all those from different areas who commit themselves to it.

The authors express the hope that the traditional content contained in this

section will be of use to schools. The Maori experience of what schools can do to our tradition exhorts great caution.

All of this could be seen as negative carping about *Maori Dunedin*. It is not so. Within the limits set by its conception there is an enormous amount of valuable content. The section on place names alone merits the price. I know that the end result reflects a brutal pruning of available Maori material and is therefore not a fair reflection on its Maori authorship.

It does not pretend to be authoritative but in the absence of readily available alternatives it will be indispensable to the caring seeker after the Maori content in the southern landscape.

TIPENE O'REGAN

# MIHAIA

Judith Binney, Gillian Chaplin & Craig Wallace

More than 200 photographs, many previously unpublished, the long-lost records of Rua's trial, and the memories of people involved intimately with the events and the man at the centre of them, Mihaia — the Messiah. These are the components of this unique documentary which sets out to correct the historical view of the prophet Rua Kenana and his community at Maungapohatu.

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# Oxford



## MAORI PLACE NAMES OF AUCKLAND: Their meaning and history

George R. Graham, edited by D. R. Simmons

Auckland Institute and Museum

In 1926 George Graham published two papers on Auckland's place names. These have now been edited into a single version by D. R. Simmons and published as an attractive booklet by the Auckland Institute and Museum. It is an interesting addition to the literature of New Zealand's place names, most of which is very localised. An exception is A. W. Reed's *Place Names of New Zealand*, but that book gives scant attention to names no longer in use. In this book, however, the majority of names are now obsolete.

All the more reason, therefore, to get hold of a text which offers us not only the names themselves, together with translations, but wherever possible some explanation of how those names were given. In some cases the author went even further, as with Te Paneohoroiwi, where he quoted a whakaara pa, or sentinel's

watch song. Te Paneohoroiwi is the name once given to the headland east of St Heliers Bay, and was visible from the watchtowers at Mokoia pa at Panmure:

Tirohia Te Paneohoroiwi,  
Ka whakapukupuku,  
Ka whakatikitiki,  
Ki waho ra.  
A — he kawau! He kawau!  
A — he kawau-tikitiki  
Kei te eke ki runga  
Ki tahuna-torea.  
A — he kawau tikitiki, he kawau!

Such information enlivens what might otherwise be a dull, if worthy, gazetteer and adds greatly to the enjoyment and value to be gained from the book. There are instances, of course, where information is lacking. It is frustrating to learn, for example, that the site of the Waitemata Hotel was once known as Nga (H)uwera, without knowing why. What dramas lie behind the name, which means "Burnt breasts"?

Most of the names listed have long been supplanted by European ones. But

even where they have survived it is clear that they have sometimes undergone change. The high-class suburb of Remuera, for example, was once Remuwera, and took its name from an incident nearly four hundred years ago when a young chieftainess from a visiting tribe was murdered and cooked by local people. And once upon a time Orakei was called Orakeiiriora, after the chief Rakeiiriora who came here on the canoe Tokomaru.

It is difficult today, shopping in Karangahape Road or waiting for a bus in Queen Street, to think of Auckland and its environs as anything other than a vast sprawling city of freeways, paved streets and suburban homes. But here we are invited to look at a different Auckland, one of tribal movements and battles, of great chiefs and pa now vanished, of creeks and gardens and navigational landmarks. If our place names have not survived as place names, we must be grateful to George Graham and David Simmons for ensuring that they have not disappeared altogether.